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great Itinerating Evangelist take in the records as we have them.

The writer of the treatise before us speaks in his preface as if he were familiar with the whole field of English, German, and Latin writers on the parables. But it affects us oddly to find no mention or trace of Jülicher's monumental monograph, *Die*

*Gleichnisreden Jesu*, with its strong insistence that each parable had only one thing to teach and at one time and on the one occasion which alone called it forth. The intense spirit of historicity in Jülicher would surely have given pause to some of the unhistoric sentences in the work before us.

## BOOK NOTICES

**The Gospel According to St. Mark.** With introduction and notes. Edited by W. C. Allen. (The Oxford Church Biblical Commentary.) New York: Macmillan, 1915. Pp. 214. 7s. 6d.

Archdeacon Allen is well known to New Testament students for his volume on Matthew in the "International Critical Commentary." He has now produced a compact volume on a much smaller scale on the Gospel of Mark. His work is of course scholarly and intelligent. The introduction deals with the authorship and date of the Gospel, its characteristics, analysis, theology, and text. Allen does not print the Greek text, but a new and bold translation, very faithful and suggestive, which is one of the best features of his book. His notes are concise but full of valuable suggestions, and Greek as well as English students will find much in them. There is a good map and full indices. Allen describes the aim of his introduction (p. vi) as to summarize the impression left upon him "by many years" study as to the Evangelist's conception of the person and work of Jesus of Nazareth, as to the Evangelist's style, and the main literary characteristics of his book."

While thoroughly learned and critical in a literary way, in the deeper aspects of its problem the book is disappointing. It does not deal with the wonder narratives of Mark as searchingly as they demand. Allen's view of them is too literal and mechanical. His own theory of an Aramaic original for Mark might have suggested to him the probable extent to which these stories are figurative and interpretative. This supposed Aramaic original Allen thinks originated at Jerusalem soon after 44 A.D. and passed into Greek at Antioch about 44-47 A.D. This position is based in part upon Allen's other view that Matthew was written about 50 A.D. It is enough to say of these views that the translational elements in Mark are fully explained if it originated as recollections of Peter's discourses from the pen of his interpreter, and that the early dating of Matthew and Mark takes no

account of the emphasis both place on the fall of Jerusalem with which both of them must obviously be related. Allen rightly holds that the use of Q by Mark cannot be established, although he thinks such a use is possible. As a matter of fact, the resemblances of Mark and the supposed Q are so slight as to imply no literary relationship at all. Allen's Greek printing is not always fortunate, e.g., pp. 46, 81, 89, 100, 124, 151, 192.

**History of the Study of Theology.** By Charles Augustus Briggs. Prepared for publication by his daughter, Emilie Grace Briggs. New York: Macmillan, 1916. Two vols. Pp. x+217 and 230. \$0.75 each.

The range of the late Professor Briggs's scholarship was extraordinary. Although his special field was the Hebrew language and literature, his knowledge of the general field of church history might well be envied by professional historians. In this posthumous work, edited for the press by his daughter, he furnishes a complete historical survey of the study of theology from the beginnings of Christianity down to the present. And a very interesting story it is, furnishing valuable side lights on the growth of doctrine, the organization of mediaeval education, the problem of the relation between theology and general philosophy, and the adaptation of methods of theological study to the practical needs of the church.

In arranging the material Professor Briggs evidently had in mind a textbook which should briefly supply the facts, leaving to the teacher the exposition necessary to display the life lying behind the statistics. The result is unfortunate for the general reader. The bones of pedagogical method stand out too prominently in the formal paragraphs and methodological divisions. In certain instances the idea of formal theological method is carried to an extreme, as, for example, when Jesus is represented as having consciously mastered rabbinical learn-

ing in precisely the categories which Dr. Briggs employs to describe this learning. "He [Jesus] was the most learned Rabbi of his time" (p. 24). Dr. Briggs's well-known High-Church position leads him to affirm a definite indoctrination of the apostles by Jesus and a special theophanic endowment through the Holy Spirit so as to guarantee the divinity of apostolic teaching. These early chapters which analyze the New Testament into Halacha and Haggada and gnomic aphorisms and then lay upon the whole the hands of High-Church ordination are, it must be confessed, curious examples of theological obsession. But when once these are past, the reader will find himself gratefully following the learned guidance of the book through the Middle Ages and the modern period.

The last chapter of the second volume furnishes a valuable comparative study of the present systems of theological education in the various countries of Europe and in America. Especially judicious are the author's remarks concerning the necessity of both sound scholarship and a practical appreciation of the needs of the churches. He suggests that we are today facing an opportunity to advance in both respects beyond our inherited standards.

#### **Christian Faith under Modern Searchlights.**

By William Hallock Johnson. New York: Revell, 1916. Pp. 252. \$1.25.

This book consists of six lectures delivered by the author, who is Professor of Greek and New Testament literature in Lincoln University, Pennsylvania, at Princeton Theological Seminary, under the L. P. Stone Foundation, in February, 1914. The aim of the author is to furnish an apologetic for Christian theology in its traditional, supernaturalistic form in the light of advancing knowledge, using the tools thus furnished where it is to his advantage. He asserts that the gospel which is "the power of God unto salvation" is doctrinal Christianity. He virtually identifies evolution with science, and argues that theism must bridge the gap between the inorganic and the organic. He uses what suits his purpose from modern psychology, modern philosophy, and comparative religion to strengthen his argument for the miraculous origin of the Christian religion. The only criticism which he respects is that which argues for the historical accuracy of the New Testament books. The book is a good typical illustration of a modern apologetic for the older theology.

#### **The Holy Spirit in Thought and Experience.**

By T. Rees. New York: Scribner, 1915. Pp. ix+221. \$0.75.

The excellent quality of the series, "Studies in Theology," to which this volume belongs is reinforced by Principal Rees's thorough and competent discussion of the doctrine of the Holy Spirit. He brings to his task ample scholarship and a fair-minded historical spirit. His book is refreshingly free from the dogmatic or apologetic attitude which so often prevents one from seeing the actual facts. He is not concerned to make the biblical conceptions of the Spirit of God coincide with our modern conception; nor does he attempt to make these two very different notions square with the Nicene doctrine. The interesting variety of functions ascribed to the Spirit in the Old Testament is carefully set forth, as is the ecstatic character of New Testament experiences of the Spirit. Especially admirable is the author's keen analysis of the development leading to the Nicene doctrine, in which he shows that primary interest was centered in the Logos, and that the tendency was to ascribe to the Logos all activities which might be assigned to the Spirit. The inclusion of the doctrine of the Spirit in the Trinitarian formula was a matter of logical inference rather than the expression of vital religious life. Since that time the doctrine has been largely a mere formal appendix to the traditional doctrine of the Trinity. Principal Rees pleads for a restatement of the conception of the Spirit which shall represent a vital Christian experience; but he does not suggest any very definite way in which to accomplish this much-needed advance, further than to indicate that it cannot come so long as theologians are more concerned with the religiously barren structure of ancient trinitarianism than with modern religious life.

**Hebräische Sprachlehre.** By W. Lotz. The Auflage. Leipzig: Deichert, 1913. Pp. vi + 190. M. 3.60.

This work has demonstrated its value to the extent of being called for in a second edition. It is purely a book for first-year work in the study of Hebrew. It is a piece of conservative work, both philologically and pedagogically. It represents the achievements of twenty-five years ago in both respects. Makers of elementary books for English readers may profit by the errors of this one.